



‘ *young People to associate themselves for religious Exercises,*  
 ‘ *in proper Time, and under due Regulations ; from what*  
 ‘ *we have heard of the Advantage thereof to many of our young*  
 ‘ *People, when they have declared to us, and in the publick*  
 ‘ *Congregation, what GOD hath done for their Souls, at,*  
 ‘ *and by such Meetings. And doubtless private Societies for reli-*  
 ‘ *gious Exercises among Heads of Families, under equally proper*  
 ‘ *Regulations, might be proportionably beneficial ; of which,*  
 ‘ *we trust, GOD hath not left us without Witness in this Town.*

‘ Before this blessed Revival of Religion in the Town,  
 ‘ there was very little to be heard among Old or Young, of  
 ‘ *pious Discourse*, when they were occasionally together, but  
 ‘ it is now above two Years since there has been an happy  
 ‘ Reformation in this Regard, tho’ it hath not yet been pre-  
 ‘ valent to the Degree as it ought in the Town. It was very  
 ‘ pleasant to see and hear the wonderful Alteration in this  
 ‘ Matter among the *Youth*, and some *Children of nine, ten, or*  
 ‘ *twelve Years of Age*. Many of our *young People*, who whenever  
 ‘ they visited one another or met occasionally, would spend  
 ‘ their Time in meer vain and useles Discourse, if not worse ;  
 ‘ now grew much more desirous to be together than hereto-  
 ‘ fore ; and the BIBLE, or *some pious Author* must ordinarily  
 ‘ at such Times be one of the Company, and their Conver-  
 ‘ sation would turn chiefly on the State of their Souls, di-  
 ‘ vine and eternal Things : And many of their Minds seemed  
 ‘ much more intent on these Things than formerly on Vanity.  
 ‘ Such as would before purposely avoid the *Company and Dis-*  
 ‘ *course of the Godly*, would now industriously seek *both*, and  
 ‘ would frequently apply to those, whom they thought more  
 ‘ knowing and pious, with serious and weighty Questions  
 ‘ about the Things of GOD.

‘ Many of our People living *three or four Miles or more*  
 ‘ from our Places of publick Worship, are necessitated to  
 ‘ tarry at or near about the *Meeting-Houses*, through the *In-*  
 ‘ *termission*, between *Forenoon* and *Afternoon Exercises* ; and  
 ‘ there used to be little else, but vain and worldly Talk among  
 ‘ most : But upon the late remarkable divine Influence on  
 ‘ People’s Minds, there was a wonderful Change in this Re-  
 ‘ gard among (we think) the greatest Part of our People. It  
 ‘ became a common Thing for them to retire in small Com-  
 ‘ panies to different Places, for *religious Conferences*, or *read-*  
 ‘ *ing*, and sometimes *these Exercises* were mixed. And more  
 ‘ lately

‘ lately there are *several Societies* that spend Part of the *Intermission* in *praying, reading and singing* together. So that on many Accounts the *Intermission*, as well as Time of publick Exercises of GOD’s Worship, is very remarkably *holy to the LORD*, esteemed *honourable*, and a great *Delight* unto the more serious among us. And even the *Time of Travel* to and from our Places of publick Worship has often been sweetly redeemed for *pious Discourse* between *two or three*, as they walk in Company together.

‘ We are satisfied that the *general Concern* upon People’s Minds which prevailed among us above *two Years* ago, and has not ceased, did not arise from a Disposition to conform to the prevailing Custom of People around us; for *this* was the *first Town* which was so remarkably visited and blessed by sovereign Grace within a pretty many Miles: And it evidently appeared that *many* would be under the *same Concern* at the *same Time*, and would be agreeably surprized when they unexpectedly found one another uttering the *same Complaints* relating to the State of their own Souls.

‘ It is also very evident that this *general Awakening* was not from the Influence of travelling Ministers (tho’ we are satisfied God has made Use of some of them for the revival of Religion in many Places: ) for there was but one Sermon preached in the Town in such a Way, and that to a small Auditory, (the Warning being very short) and this, Months before the Concern was very general thro’ the Town. And here it is very observable that there was a Spirit of *Conviction* on the Hearts of *many* in the *Winter* before it was externally very evident; when, by the Extremity of the Winter and Depth of the Snow, many of our People could not for many Sabbaths together attend on the ordinary and stated Exercises of Religion: So clearly was it the *Work* of GOD. Nevertheless we are glad to own that the *News* of many *Conversions* in *Northampton* and other *Towns* in that Part of the Country *some Years* before, and of some remarkable Success of the Gospel in some Parts of *England & America*, were Means of stirring up *Thoughtfulness* in many, and encouraged godly Persons to pray with the *more Confidence* for the out-pouring of the HOLY GHOST also on us.

‘ The remarkable *external Reformation* that has been among us, hath doubtless arisen very much from *internal Operations* of the HOLY GHOST, by the *Law and Gospel* upon the

' Minds of many. We had a great deal of Opportunity to observe the Concern upon People's Minds, and their bitter Moans & Complaints about the State of their own Souls, when they used to flock to us, for Advice *what they should do.*

' Many came to offer themselves to join in *Church-Fellowship*, whom we looked upon our selves obliged to *examine* particularly of their *Experiences*, which gave them Reason to hope that they could in Sincerity enter into solemn Covenant with GOD and his People. Our Times for the Administration of the LORD's Supper in each Church are *two Months apart*: and into the *second Church* in the Town (which before consisted of *sixty three Communicants*, and the *Parish* of about *seventy Families*) just before the Sacrament *May 3. 1741.* were admitted *twenty four* more: and between the said *3d of May* and the *first of July* following, were admitted *thirty seven* more. And *considerable Numbers* afterwards from Time to Time.

' Into the *first Church* in the Town (which before consisted of *ninety two Communicants*, and the *Parish* of about *one Hundred and twenty Families*) were admitted just before the Sacrament *June 7th 1741,* *twenty* more. And then before *August 1st* *thirty eight* more. And then before *October 1st* *eighteen* more. And before the Administration of the LORD's Supper there have constantly been a *considerable Number* admitted ever since (never less than *five*, except *twice*, and usually more at a Time.) So that now in the *first Church* are *two Hundred & twenty eight Communicants*, exclusive of *two Persons* that have been dismissed & recommended to us from another Church. And in the *second Church* are *one Hundred and fifty two Communicants*, exclusive of *five Persons*, who have been admitted into it, belonging to a neighbouring Town where they have no settled Pastor, or stated Ordinances, nor even Preaching constantly on *Sabbaths*. In short, *One Hundred and thirty six Communicants* are added to the *first Church*, and *eighty nine* to the *second* since *April 1741.*

' Thus greatly are the Numbers of our *Communicants* increased, and we had Opportunity to discourse with each of those admitted into the respective Churches under our particular Watch, of the State of their Souls, and with many of them several Times; as well as with a *considerable Number* who were *Professors before*, and came to us in this remarkable

' markable Day, fuller of Concern about their Souls than  
 ' usual : And *many* that have been brought under some *Con-*  
 ' *victions*, who yet stand off from the LORD's Table. *Many*  
 ' (as each of us can declare relating to such as one or other of  
 ' us discoursed with, and to others that both of us discoursed  
 ' with, and many, of whose Discourse with their Neighbours  
 ' and Acquaintance we had almost daily an Account of) used  
 ' to complain of their *Mispencc of Time*, especially of *Sabbath-*  
 ' *Time*, and of their *vain wandering Hearts in Time of religious*  
 ' *Worship* ; they would lament over their *whole Life*, as having  
 ' been filled up with Sin ; and complain of their own *wicked*  
 ' *Hearts*, as leading them to all Manner of Abominations na-  
 ' turally : They would frequently confess it with apparent  
 ' Mourning, that they had *so long despised an offered and glo-*  
 ' *rious SAVIOUR* ; and express their Wonder and Amaze-  
 ' ment that GOD had spared them so long, that he did not  
 ' cut them off in the midst of their Wickedness ; acknow-  
 ' ledging that GOD would be *infinitely just* if he had done it,  
 ' or if he should still cast them off for ever ; professing their  
 ' Sense that it must and would be *infinitely free Grace*, if ever  
 ' they were saved, most wonderful Grace. They would fre-  
 ' quently complain of themselves as *greater Sinners* than any  
 ' they knew off : If others had been guilty of more open,  
 ' scandalous Sins, yet they hoped that none had *such wicked*  
 ' *Hearts* as themselves. They would often express it, that  
 ' the sinful Ways, which they used to delight most in, were  
 ' now the most loathsome and grievous to them : together  
 ' with very earnest Wishes, that they might be kept from all  
 ' Sin ; and would lament, that they could not live without  
 ' Sin, because of *indwelling Corruption*. Many would still  
 ' express their *Hope* of Mercy through JESUS CHRIST, not-  
 ' withstanding all their Vileness, and that they hoped they  
 ' were enabled to *venture* their immortal Souls on that chief  
 ' Corner-Stone for Safety ; and that they found a *free Ac-*  
 ' *quiescence* of Soul in him ; that they desired nothing so much  
 ' as to submit unto him, and to live to his Glory.

' Some could tell *the Time* when they first became seriously  
 ' concerned about their Souls, and what was the *Sermon*, or  
 ' the particular *Passage* in a Sermon that pricked them to the  
 ' Heart : And *some* would assure us, That the *News of many*  
 ' *others* brought under Soul-Concern, and as *they* thought  
 ' bringing Home to CHRIST, awakened them. It seemed



‘ as if almost all their Acquaintance would be saved, and themselves left, which would look very awful to them. Some could give a distinct Account of *the Time* when from great Distress, their Souls were enabled to venture upon an infinite Saviour, and (if they deceived not themselves) found Gospel-Rest in him. Others could give a less distinct Account as to the Time of their greatest Distress, and first finding Rest in CHRIST, and yet perhaps equally distinct, as to the genuine Fruits of the Spirit in their Hearts.

‘ Some have had, to Appearance, much greater Degrees of Concern and Conviction than others, and there has been a great Variety as to the Degrees of Persons Rest and Joy of Soul in spiritual Things. And we have been ever careful to advise Persons to observe, rather the *Spring, Nature and Effects*, both of *Terrors and Joys*, than the *Degrees of them*: And that the Heart of a Sinner must be so broken for Sin as to be broken off from Sin; and that every true Convert hath such a Discovery of CHRIST as persuades the Soul to choose him in all his Offices.

‘ Some have been much longer under a Spirit of Bondage than others, before they have had any satisfying Tokens of having received a Spirit of Adoption, whereby they could cry, *Abba, Father*. And some who were early under Convictions of Sin, seem still to remain so, without giving the distinguishing Marks of a *saving Conversion*; or without returning to their former Way of living, and Frame of Mind, now for above *two Years*. But we have awful Reason to fear that some who were under considerable Awakenings at the Beginning of this remarkable Day, have unburdened themselves without finding Rest in CHRIST, by a true Faith.

‘ There was about a *Year ago*, some Decay among us. There seemed to be less Solemnity and Liveliness in the Countenances and Behaviour of the Generality of our Congregations while in the House of GOD; less Earnestness after divine Instructions, both publick and personal; not so much Savouriness in private Conversation; but a greater Eagerness after the Things of the World, than in Months before. Some who had seemed to be under some small Awakening, seemed to lose their Concern and Tendernefs; tho’ we think that very few, if any such have returned to so great a Degree of Lewdness and Vanity as they formerly lived in. Some that appeared to be under great Awaken-

ings,

ings, as well as some that appeared to be hopefully converted, seem'd to lose much of the Sense of Divine Things which they had before ; and many were sensible of *this Decay*. But, blessed be GOD, among all those, that we looked upon in a Judgment of Charity, to be *born from above*, there has *not one* turn'd an *open Apostate*, nor evidently and impenitently *scandalous* in their Behaviour : Nor have the Generality of those who have been in any considerable Measure awakened, returned, in this Time of Decay, to their former heedless and airy Way of living : There has not been any Revival of their Frolicks, or vain and merry Meetings ; nor did they cease from their religious Meetings, nor drop any of them, unless on Occasion of an extraordinary busy Season, and short Evenings, and that only in one Part of the Town where they live remote from one another, and for a short Time. Altho' Religion for some Months about *that Time* did not seem to be so reviving as before, nor the Word to have such Power, nor *Convictions* nor *Conversions* to be multiplied ; yet neither did the State of Religion among us, nor the Face of the Town appear to be at all the same as *three Years ago*. And we have Reason to think, that *all this Time* CONVERSIONS were more frequent than for some Years before 1740. We have Reason to hope that *many Prayers* were ascending from among us daily to the Throne of Grace for a greater Plenty of divine and saving Influences on the People of *the Town*, as well as for the Prosperity of *Zion* in general : And we trust that many of the People of GOD were (and are still) praying for these Things.

And the LORD, the overflowing Fountain of Grace, hath been pleased to visit us with *ANOTHER plentiful Shower of Grace*, and so strengthen that which he had wrought for us. It is now *above half a Year* since a *SECOND REVIVAL of Religion* began to be very observable in the Town ; *First*, in the *first Parish* in the Town, and *very soon after* in the *second*. As to the *Substance* of the Work, it appears to us to be *the same* as was remarkably among us *above two Years ago*, of which there has never since been a *Cessation*. But there are a few Things observable, which are *Circumstances* attending the Work of GOD's Grace *now* among us, in which there is *some Difference*. --- There have not been so great Numbers brought under *Convictions*, and the

Spirit

‘ *Spirit of Bondage* now as before ; according to our Ob-  
 ‘ *ervation*. Some who have of late been under strong *Con-*  
 ‘ *victions*, have been more *suddenly* pricked to the Heart, and  
 ‘ brought into *greater* Distress, than before. Some, who  
 ‘ we have Reason to hope were *sincere Converts* unto GOD  
 ‘ before the Time which we are now speaking of, have now  
 ‘ been brought into *exceeding great* Distress, at renewed and  
 ‘ clearer Discoveries of their own Hearts, and a more bitter  
 ‘ Remembrance of their Sins.

‘ Not a few of real Christians have been *more remarkably*  
 ‘ *quickened* now than before, in their Christian Walk.

‘ Some who we charitably hope have been *lately converted*  
 ‘ to GOD, as well as some who we hope were *converted* a  
 ‘ *Year or two ago*, and some who have been looked upon as  
 ‘ sincere Christians for a *considerable Number of Years*, have  
 ‘ in this Time been *very much filled* and feasted with the *Con-*  
 ‘ *solations* of GOD, (as we judge from what they say, and  
 ‘ their after Life).

‘ There have been not a very few among us within *seven*  
 ‘ or *eight Months* past that have *cried out* with *great Agonies*  
 ‘ and Distress, or with *high Joys* on spiritual Accounts, and  
 ‘ that in Time of religious Exercises. But *these two Things*  
 ‘ we would observe relating to what we have seen of this  
 ‘ Nature, *viz.* (1.) That we are persuaded that *very few if*  
 ‘ *any* among us have *cried out* in such a Manner *while they*  
 ‘ *could refrain* : And we have ever cautioned Persons against  
 ‘ making any *Outcries* in Time of *religious Worship*, if they  
 ‘ could avoid it, without doing too much Violence to their  
 ‘ Nature, or turning their Thoughts from divine Things ;  
 ‘ Tho’ we have not thought it ordinarily proper to leave off  
 ‘ speaking, or to have the Persons so affected removed out of  
 ‘ the House. And (2.) That we by no Means account Per-  
 ‘ sons *crying out* in Time of Worship, falling down, or the  
 ‘ Degree of their Joys or Sorrows, that might occasion these  
 ‘ Effects on their Bodies, to be any *Sign* of their *Conversion*,  
 ‘ when *separately considered* ; & have carefully warn’d our Peo-  
 ‘ ple against such a Way of thinking : Tho’ at the same Time  
 ‘ we cannot but think that most who have so manifested their  
 ‘ Sense of Things, *were under the Operations* of the *Holy Ghost*  
 ‘ at the same Time, which occasion’d these *Outcries* ; and that  
 ‘ their *inward Experiences* were *substantially the same* as theirs,  
 ‘ who have been savingly converted to GOD, (as we hope) and  
 ‘ have given no such Tokens of their Distress or Joys.

( To be finished in our next. )